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SKETCHES

OF

NATIVE LIFE IN INDIA

WITH

VIEWS IN RĀJPOOTĀNA, SIMLAH,

ETC., ETC.

BY

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BENGAL MEDICAL ESTABLISHMENT.

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PREFACE.

NOTWITHSTANDING the numerous works on Eastern subjects already published, the author hopes the present one is not superfluous. His object has not been so much to depict the grand and beautiful scenery of India, as to lay before the general reader in a concise and simple, yet faithful form, some of the leading characteristics of its people. In Indian sketches, usually, character is made subservient to landscape; and native customs are known less to the public, than to the lover of mere abstract knowledge, who finds a statistical description of them in the archives of learned associations. So intimate has our connexion with India become, that to shew it *as it is*, avoiding the Scylla of artistical display, and the Charybdis of scientific detail, is surely a desideratum. The author, however, would not have these expressions regarded as condemnatory of those branches of the art, to which they refer, but rather as implying extremes into which, in a work like the present, he wishes to avoid falling. In his endeavours so to represent some of the customs of the heathen millions subject to our sway, the author earnestly hopes to enlist the Christian world's exertions in favour of those millions' education. The time is approaching, when the foundations of Hindooism, and of other false creeds, will be broken up: their Gods must, like Dagon before the Ark of the Lord, fall prostrate as the veil of ignorance becomes withdrawn. A part of the profits of this publication, (should any accrue,) will be devoted to assisting educational efforts in India. To the

subscribers, who have contributed to the cause, the author returns his best thanks. And having thus (and many, perhaps, unconsciously) "cast their bread upon the waters" may they "find it after many days!"

In the prospectuses originally issued, it was stated that sixty sketches were to be given. Independently of the great expense which would have resulted by having so many distinct plates, it was subsequently considered more advisable to increase the size of the volume, and to combine several single characters or subjects in one general view. Thus the materials have not been curtailed; and it is hoped that by their combination the sketches have become considerably improved. For example: instead of representing the scene of the "Pilgrimage to Poshkur" in three separate plates, shewing what a native fort was in one, a "Gipsy Encampment" in another, and a "Family of Pilgrims" in a third, the whole have been condensed into one; and the view is, moreover, in perfect keeping.

As several of the sketches have been filled up from memory, the author craves indulgence for any little local inaccuracies which may exist in them. He can vouch, however, for their general truthfulness.

The passage, "one of the sublimest mirrors in which God's image is reflected," does not allude, as some might suppose, to the sun, but to the fact of the presence and reflection of Deity in all created things.

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Drawn on Stone by J. C. Hutchison.

Printed by C.H. Fairland

A HINDOO FAMILY ON A PILGRIMAGE

No. I.

TO THE HOLY LAKE OF POSHKUR.

Sketched from Nature by D. C. R. Preston

SKETCHES

OF

NATIVE LIFE IN INDIA.

CHAPTER I.

THE PILGRIMAGE TO POSHKUR.—GIPSY ENCAMPMENT.—FORT OF TARA GURH IN AJMERE.

THE sketch represents a Hindoo family, wending its way to one of the holiest, and most celebrated, spots, acknowledged by the religion of the Brahmin. They are going to bathe in the lake of Poshkur in Rajpootana; considered sacred, and possessed of supernatural virtues, for reasons which will be explained in the next chapter. There is a something peculiarly interesting in the contemplation of such a scene; enhanced, too, by the nature of the surrounding country. Apart from the mode of conveyance, which, by its singularity, at once rivets the attention, the reflective mind looks on with mingled feelings of admiration and regret. The father on a buffalo, (one of a kind most unprepossessing both in form and physiognomy, though perfectly docile,) having yielded up the rein to a playful child, keeps him on with one hand, and with the other supports a second, who is clinging to his neck: a third rides behind; whilst the mother brings up the rear on foot! And thus have they jogged on for many a mile. Now the object of their journey is near at hand: and sad indeed is it to reflect, that this little family has ventured to encounter all the difficulties attendant upon a long pilgrimage, solely with the hope of becoming more highly esteemed by the senseless idols of their faith. Were the Hindoos' zeal, now alas! devoted to the cause of idolatry, engaged with the same fervour in that of Christianity, how great a lesson of unwearied patience would be taught many of the professing followers of our Saviour's Gospel!

To the left of the pilgrims, between them and the fort, is an Encampment of Gipsies. True it is "that their tents are alike pitched on the heaths of Brazil and the ridges of the Himalayan Hills, and their language is heard at Moscow and Madrid, in the streets of London and

Stamboul." Mr. Borrow endeavours to show, and with good reason, that the whole race of Gipsies, now scattered over the surface of the globe, originated from a parent stock of Hindoos, who, for some unknown reason, abandoned their native country. Gipsy jargon, notwithstanding Mr. James regarded it as "a barbarous compound of some foreign tongue, the origin and structure of which has, and most likely ever will, baffle enquiry;" has been proved to consist largely of Persian and Sanscrit words, or of derivatives from those sources. In whatever clime the Gipsies are found, their gibberish remains universally identical; modified only with reference to the countries in which they live. The Persian part of it was probably picked up after the introduction of that language, by the Mahometan conquerors, into Hindostan. "The attachment of the Gipsy race to metempsychosis, or even their remembrance of it, is one of the distinguishing marks of their Indian extraction. It pertains as much to India as do their complexion, and the broken jargon which they speak." Whether, however, the Gipsies have the origin which Mr. Borrow assigns to them, or whether they fled from India before the sword of the fierce and resistless invader Tamerlane; or whether Persia was their cradle, as Bishop Heber supposed; or whether they sprang from an Egyptian stock, driven out of home and country by the Assyrians—to the fulfilment of prophecy—according to some; their general characteristics are everywhere the same. To quote once more from Mr. Borrow, "they are not merely alike in limb and in feature, in the cast and expression of the eye, in the colour of the hair, in their walk and gait, but everywhere they seem to exhibit the same tendencies, and to hunt for their bread by the same means as if they were not of the human but rather of the animal species, and in lieu of reason were endowed with a kind of instinct which assists them to a very limited extent and no further."

The Fort of Tara Gurh, in the back ground, affords a fair sample of the nature of such places in the mountainous parts of India.—The sketch represents only a part of the whole fort, which is of very considerable extent.

CHAPTER II.

POSHKUR.

Bishop Heber thus mentions this place: "Three coss (*i. e.* 6 miles) west of Ajmere is a celebrated Hindoo Temple named Pokur, which, from the remoteness of its situation from the more populous parts of Hindostan, is an object of much interest and curiosity with people from the East and the Deckan." The Bishop's observations upon Indian matters, though in the main made from excellent data, were sometimes superficial and indefinite. Poshkur does not possess so much a celebrated temple, as a lake; which by authorities, who have not only visited, but dwelt near, the spot,

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HOLY LAKE AND TOWN OF POSHKUR.

Sketched from Nature by Dr C.R. Francis

N° II

is thus spoken of:—"The third piece of water deserving mention is the Holy Lake of Poshkur (sacred to Brumha, the Creator, being the only lake so devoted). This lake . . . . . is the most sacred in India; that of Munsurwar, in Thibet, may alone compete with it in this respect. The town and lake of Poshkur form a romantic scene, especially during and after the rains: the site is central to the valley which there becoming wider, affords ample space for the numerous temples and cenotaphs, which the bigoted or devout have erected, either from pure religious motives, or as an atonement for crimes; many small palaces also adorn the margin."—"The surrounding buildings are much interspersed with trees, which greatly enhance the beauty of the scene, contrasted with the barren sandy waste beyond and around, and forming a perfect oasis."—"Every great Hindoo family endeavours to erect or possess a shrine at Poshkur; the architecture, from the different periods of construction, is very various."—"Every full moon is a holy time to bathe at Poshkur, and so doing obtains a remission of sins." There is a tradition which accounts for the peculiar sanctity of the spot. It says that, before the creation of the world, Brumha (who is the chief in the Hindoo Trinity, he himself being the Creator and Essence of the other two, who are Vishnoo the Preserver and Mahadeo the Destroyer,) assembled all the deities at Poshkur and performed the "Yuga." The walls of his tent are said to have been attached to four neighbouring mountains, which are pointed out. Certain of the deities were appointed to keep watch. The sacred fire was lighted: one of the goddesses, however, whose office it was to look after it, could not be found. As without a female the rites could not proceed, another goddess was substituted; but when the orthodox one returned, she was so enraged at finding her place supplied, that she caused herself to disappear in the ground; whence a fountain immediately sprung up. The sacred fire continued burning. Mahadeo did not extinguish it when he ought to have done, owing to intoxication; and, but for Brumha, very serious mischief might have happened. He choked it with sand, and hence there exist so many sand hills about Poshkur. Such is the tradition. The lake has been excavated and is sacred to the First Being in the Hindoo Trinity. To bathe in it is an object of paramount importance. Pilgrims are continually journeying thither for the purpose. Be they well or ill, it matters not; a bath will assuredly be efficacious, whether for mind or body. The temples which surround the lake are also sacred. They are occupied by Hindoo devotees, who exact a tax from each pilgrim before permitting him to take the long wished for plunge. Alligators abound, and are not allowed to be molested. On the side of the lake, opposite to the principal mass of buildings, these creatures may be seen with their snouts and upper part of their bodies out of the water. The author has seen them, whilst taking his evening ride, enjoying the air in great numbers. Poshkur is one of the strong-holds of Hindooism; there the sad infatuation rages with great force. At certain seasons of the day may be heard the sound of the gong, loudly proclaiming the devotional spirit of those who are performing upon it. By the door of a temple, or at the corner of a street, groups assemble for prayer; thus calling to mind the words of our Saviour:—"And when thou prayest, thou shall not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the street that they may be seen of men." During the author's visit to Poshkur an amusing scene occurred, and one indeed which might have

been attended with serious consequences. His Bheshtie, or water-carrier, one day descended the landing place adjoining the Magistrate's office, for the purpose of filling his leathern bag with water. The man was a Mahometan, and as such was not permitted to approach the sacred lake; for a tremendous outcry was instantly raised, and Hindoos from all sides hustled him up the steps much faster than he had gone down. In vain were his assertions that he wanted water, not for himself, but for his master, who was a European, and a servant of the Company. The assailants cared not for him or his master either, and had the poor Bheshtie persisted in his sacrilegious efforts, they would have made nothing of finishing him outright. This anecdote recalls to the author's mind a circumstance, which, exemplifying as it does Hindoo prejudices, may here be mentioned. Through one of his Mahometan servants he had procured a few cows' bladders for scientific purposes. They were hung up to dry in the verandah at the back of his house. One day, two or three of these bladders got loose, and were carried before the wind, down the compound (or premises), towards the open country. A cow during life is to the Hindoo a sacred animal. When dead, to touch it is pollution. The few Hindoo servants, therefore, who happened to be about, pursued the bladders, not intending to stop and bring them back, but merely to keep pace with them; hallooing and shouting for the assistance of some one, whose hands would not be defiled by the contact.

In the accompanying sketch there is represented on the top of the hill, over against the lake, a building. In this lives a Hindoo devotee, who descends periodically into the town to procure the necessaries of life.

CHAPTER III.

BAZAAR, OR MARKET SCENE.

The figure in the foreground, resting upon a staff, and holding in his left hand a kind of gourd scooped into the form of a lota, (which is a brass utensil common throughout Hindostan), represents an Indian beggar. He lives upon the contributions of his fellow-man. Here and there a little flour is put into his pot, always kept held out to receive whatever the charitably disposed may give him. In this way the beggar soon picks up enough for a meal, which is a very simple one. He wants but water, and adding it to the flour, makes for himself a few cakes called chapatties. These are heated; and then, with a draught of water to assist the repast, the Faqueer settles down to enjoy himself. What the beggar is in England, the Faqueer is in India; with this difference, that whereas the former is considered next akin to a vagrant, and (though often deserving of the alms which he solicits) is held in the very lowest esteem, the latter, taking religious devotion as

Drawn on stone by J.C. Anderson.

Printed by C.H. Fairland.

A BAZAAR OR MARKET SCENE.

Sketched from Nature by D.F.C.R. Francis.

No III.

the apparent basis of his conduct, is not only tolerated as a privileged member of society (imposter would be a better word,) but is, on account of his prescribed austerities, even regarded with honour and respect. These Faqueers are, in many instances, sad rogues, and very immoral. Religion with such is merely a cloak for every species of wickedness. Some coat themselves over with all kinds of filth, and in consequence become objects of disgust. Some there are who, completely wrapped up in the benighting folds of idolatry, with fervency and zeal undertake and perform penances which excite our wonder, hoping thereby to ensure for themselves endless happiness in heaven. It is a fearful sight, indeed, when we see the human mind, formed to look up to God with simple veneration, gratitude, and love, as the author of its existence, prostrating its powers to a level with those of the beasts, over whom it was, by the Fiat of that God, constituted lord. The author once saw in central India a Hindoo devotee standing upon one leg, with the other doubled, and fastened to his body. With the right hand he held a rope, which was attached to a branch of the tree under which he was standing; the other hand was free. In this position the wretched creature had been fixed for seven years! He had inflicted the penance upon himself as a sacrifice which, he hoped, was pleasing to his Gods. The muscles had, of course, become perfectly rigid, and considerably reduced in size. The necessaries of life were supplied by neighbouring villagers, who admired the Faqueer's devotion. Indeed, so far as assistance was needed, he always had it. Contrasting the withering effects of the religion of the Hindoo with those produced by the practise of a pure and elevated Christianity, how fervently ought we all to long for the time, when India shall appreciate the full blessings of the Gospel of Christ, and become emancipated from the trammels of Paganism by which she is now so closely fettered!

To the right of the beggar is seen a female carrying a child upon her hip. This is a very common custom: often do the native women, when they leave their houses to draw water, take with them in this way a child that is either too young to be left, or who is especially dear.

The market scene here represented was sketched at Poshkur. The structure of the buildings is different to that which is usually met with throughout the plains of India. Here, however, as elsewhere, native character remains the same; and the author has endeavoured to depict a somewhat amusing scene which occurred during his stay in the town. A grain-seller was seated in the market place, quietly talking with a traveller from Delhi; suddenly there stopped in front of them an elderly female, a vendor of earthen pots, who began to pour forth a torrent of language evidently of a very angry nature. It appeared that she was explaining to the traveller, (whom she had never before seen), the nature of some fancied wrongs. She probably thought that he, having seen a little of men and manners in his travels, would be likely to give an impartial opinion upon the merits of the case. Her story, however, had the effect of eliciting smiles from all around, rather than sympathy. The word Bazaar naturally raises in the mind of an Englishman the idea of a place similar to the Pantheon, or the Bazaar in Soho Square. We merely require to take it in a general sense, to understand its meaning at once. The word Bazaar is Persian, and implies market. In India it is a market of provisions; in England one of fancy goods.

CHAPTER IV.

SCENE ON THE LAKE OF POSHKUR.

On the banks of the Lake are built several landing places, and temples connected with them, which are generally overhung by a sacred tree called the Peepul. These temples (as has been mentioned in a previous chapter) are tenanted by Brahmins, who exact a tax from pilgrims, and others, wishing to bathe. The landing places are separated from each other; and those appropriated for females are somewhat more distinct and retired than the rest. The sketch represents three Hindoo women in their morning expedition to the Lake. Cleanliness is an important feature in the character of the Hindoos of either sex; yet it is remarkable that, notwithstanding they are so particular in performing their ablutions, they are content to use the same water, which has washed their bodies, both for drinking and culinary purposes. True it is, that frequently it is boiled, and put by for a time, so that impurities may subside; but not always. In the view before us, one of the three females, having bathed, and performed her accustomed devotions, is carrying away, in the pitcher upon her head, some of the sacred element for household use. Another is filling her pitcher. A third is in the attitude of prayer. The sun is now illuminating the eastern horizon: and not only has this happy woman, in common with all the inhabitants of Poshkur, the privilege of day after day purifying herself from sin in the Holy Lake, but whilst actually there, she may pay a tribute of praise to the rising orb which gilds it. This is considered a consummation of felicity. "Recognising the Supreme Power in the blessings which a benignant Deity lavishes upon the objects of its creation, an untutored mind may be forgiven, if ignorant of the Source whence the benefit is derived, adoration and homage should be paid to the tree affording shade, or to the river, which supplies the element so necessary for the preservation and enjoyment of life." Be our's the pleasing task to unfold to that "untutored mind" the Source from whence all goodness flows; and to turn it from the shrine of idolatry to the worship of the living God!

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Drawn on Stone by J. C. Anderson

GHAUT OR LANDING PLACE & TEMPLE AT THE LAKE OF POSHKUR.

Sketched from Nature by Dr C. R. Francis

N° IV

CHAPTER V.

DAWK TRAVELLING: WITH A MOONLIGHT VIEW OF THE BURIAL GROUND AT NUSSEERABAD.

RESIDENTS in India, when they wish to travel with expedition, do so generally by Dawk; *i. e.*, a set of men, called Palkee-Bearers, are employed to convey them to their destination. A gentleman wishes to reach a particular place in as short a time as possible; he communicates with the post office authorities, and has his Dawk laid, as it is called. At every stage a relay of men is stationed, and the distance between each is performed at the rate of about four miles an hour. The charge is so much a mile, and is fixed by government. The traveller provides himself with a strong, comfortable, and commodious Palanquin*, and has usually eight (but sometimes more) bearers to carry it; four at a time, two in front, and two behind, as seen in the sketch. One torch-bearer, and one or two men, to convey the boxes, which contain changes of linen, &c., complete the set. Night is by far the most agreeable time in the twenty-four hours for this mode of travelling; a rest is usually made during the heat of the day in a road-side inn, called in India a Dawk Bungalow: where, however, time is precious, the journey is continued. These Inns have been erected at Government expense, and contain two or more rooms fitted up for use. A rupee (about two shillings) is given by each occupant for every day he may remain, which sum assists in the payment of servants, repairs to the building, &c. Provisions, such as poultry, eggs, and so forth, may be procured at certain prices. Some Dawk Bungalows are less well arranged than others, but they are unquestionably most useful accommodations; and often prove perfect "oases" throughout a long and dreary journey. The fact of lounging at full length in a palanquin, well lined with soft cushions, &c., and being carried along on men's shoulders, might convey to a person, who had never tried the experiment, the idea of great ease and comfort: but there is so much confinement, besides a solitary monotony in a Dawk trip, that one is usually very glad to get quit of his travelling box, (for such in fact it is,) and enjoy freedom of limb once more. Reading in a palkee is somewhat troublesome, owing to the uneven motion. By day, the doors, or rather panels, are closed, to exclude the sun; by night the object is to sleep as much as possible, though it is repeatedly frustrated by the demands for a present, which are always made at the end of each stage. Sometimes the traveller's route lies across a river: perhaps he is making his journey in the rainy season, at a time when the country is more or less inundated. The river, which, at any other period of the year, would be readily fordable, and in comparison crossed with ease, has now become swollen to a formidable degree. The palanquin cannot be got over

* Palkee and Palanquin are synonymous terms.

in the ordinary way: the bearers are obliged to carry the body of it upon their shoulders or heads, so as to keep it out of the water, which would otherwise find its way in at the bottom, the seat being made of cane work: and thus, with great trembling and loud vociferations, the party cautiously progresses. A false step or other accidental circumstance might destroy the nicely poised equilibrium, and cause the traveller's immersion. There is seldom danger, however, as the large rivers are navigated by ferry boats; and in those of a smaller size the chief hazard is that of becoming very uncomfortably wet; unless, indeed, the palanquin upset altogether, and its tenant be a lady or nurse with children, when the consequences may be more serious. A philanthropic European, recently arrived in India, is apt to fancy it a very hard case, that men should be subjected to so degrading, and apparently so laborious an occupation, as that of running about with a heavy palkee upon their shoulders; and to feel compassion for the poor fellows, whose characteristic noises he mistakes for symptoms of distress. It is a very different thing, however, when labour is imposed upon a people, and when it is voluntary. These bearers are not slaves; their work is of their own making, and they will do no other. Protected from oppression by government, and the rewards of industry ensured to them, they are perfectly happy and contented. The singular kind of humming noise, before mentioned, is upon the principle—

"Wann gutes Reden sie begleiten
Dann fliesst die Arbeit munter fort."

Work advances rapidly and pleasantly
When accompanied by cheerful and appropriate words.

What the cabriolet is in London, the palkee is in Calcutta, *i. e.*, in point of utility. As there are stands of one, so are there of the other. Bearers are always at hand to be hired, and to let their palanquins by the day, or for the distance, at fixed charges, which are much more reasonable than the cab-fares; that for a whole day being about two shillings. Thus morning visits are frequently paid, and shopping or other business executed. This, however, is not dawk travelling, which is a term applied only to a journey performed by stages. In some parts of India it is necessary, owing to the scarcity of bearers upon the line of road to be travelled over, to get together 20 or 30 men from wherever they can be had: these, therefore, convey the traveller the whole way, with, of course, intermediate halts of sufficient length for refreshment and repose. The view before us cannot but produce reflection in the thoughtful mind. The moon, having just risen, discloses by the light which she throws upon them, the tombs of those, who, cut off in a foreign land, have here found their last resting-place. No "ivy mantled tower" adds to the scene that solemn and peaceful calm, so characteristic of the village church-yards in our own country. A desolate waste, almost a wilderness, surrounds the hallowed spot. The shrill piercing cry of the jackal falls upon the ear, and the wolf prowls about in quest of his accustomed prey. There is

"The appointed place of rendezvous,
Where all these travellers meet."

Drawn on Stone by J. C. Anderson

Printed by C. H. Packard

SNAKE CHARMERS.

Nº 6

Sketched from Nature by Dr. C. B. Francis

but however the heart might instinctively chill in gazing upon it, so isolated and so drear, we have ever before us the consoling thought, that we are

"Safe in the hand of one disposing power,
Or in the natal, or the mortal hour."

CHAPTER VI.

SNAKE CHARMING.

The power of music over serpents is a highly interesting and curious fact. There is abundance of ocular evidence to prove it. In some works, however, which treat of subjects relating to the East, it is mentioned with suspicion and doubt. In the Rev. Thomas Harmer's "Observations on various Passages of Scripture," edited by Dr. Adam Clarke, we read, (after a quotation from the manuscript relating to the power of music over venomous reptiles), the following: "A serpent's possessing a musical ear, its keeping time in its motions with the harmony, its altering the shape of its head, are circumstances, which, *if true,** are very wonderful." In No. 55 of the "Penny Magazine," it is said that—"Probably serpents are taught to make gentle undulating movements, as the bear and cock of the Italians are instructed to dance." This would imply that tuition had effected that, which is, in truth, obedience to a natural impulse. Mr. Johnson, in his "Indian Field Sports," says likewise, "The professed snake-catchers in India are a low caste of Hindoos, wonderfully clever in catching snakes, as well as in practising the art of legerdemain: they pretend to draw them from their holes by a song, and by an instrument somewhat resembling an Irish bag-pipe, on which they play a plaintive tune. The truth is, this is all done to deceive. If ever a snake comes out of a hole at the sound of their music, you may be certain that it is a tame one, trained to it, deprived of its venomous teeth, and put there for the purpose; and this you may prove, as I have often done, by killing the snake and examining it, by which you will exasperate the men exceedingly." In the "Pictorial Bible" it is mentioned, "Indeed it is *perhaps** capable of proof, that music, even in common hands, has power over serpents." This was the belief of Sir William Jones, though not on ocular evidence. Both Pliny and Lucan thought that the ancient Psylli derived their power over serpents from some odour in themselves, which was hateful to these reptiles. Mr. Lane believes that the snake-charmers know the haunts of their victims by the smell. Notwithstanding the veil of uncertainty which is cast over the subject of charming snakes with music by the above, it can be satisfactorily proved that men acquire by its influence a wonderful power over the serpent world. And as evidence opposed to what has been given, we

* The Italics are the Author's.

have the following from Mr. Forbes' "Oriental Memoirs:"—"Of this genus are the dancing snakes which are carried in baskets throughout Hindostan, and procure a maintenance for a set of people, who play a few simple notes on the flute, with which the snakes seem much delighted, and keep time by a graceful motion of the head, erecting about half their length from the ground, and following the music with gentle curves, like the undulating lines of a swan's neck: it is a well attested fact, that when a house is infested with these snakes, and some others of the Coluber genus, which destroy poultry and small domestic animals, as also by the larger serpents of the Boa tribe, the musicians are sent for, who, by playing a flageolet, find out their hiding places, and charm them to destruction; for no sooner do the snakes hear the music, than they come softly from their retreat, and are easily taken." So in No. 65 of the "Penny Magazine" is related an anecdote to the effect that, where other means had failed, a snake charmer succeeded, by his musical skill, in enticing a venomous serpent from its concealment and capturing it. Mr. Gogerly (a Missionary) follows in the same line of evidence, favouring the power of music over serpents. The words of the Psalmist are, indeed, fully borne out by the fact; and which residents in India have frequent opportunities of witnessing. Mr. Forbes has very graphically described the business of the Snake Charmers, as above quoted. The instrument seen in the accompanying sketch is called a poonghee, and is made out of a kind of gourd. It is inflated in the centre; but in other respects resembles a penny whistle, and is used in a similar way. The exact nature of the musical instrument employed varies in different parts of India. Music, in our acceptation of the term, there is not; but natives have no appreciation of melody: a succession of mere noisy sounds passes with them for mellifluous breathings; and with the serpents too, apparently, seeing how they are charmed by it. The seat of the poison in a serpent is two bags placed in the upper jaw: connected with each of these is a fang, hollow throughout: when the enraged animal bites, pressure takes place upon the bags; and the poison flows through the fangs, out upon the inflicted wound. (For a further description see Plate xxii, with the corresponding page.) It is, therefore, the object of the snake charmer to remove both bags and fangs, before the creature can be made subservient to his purposes. The author had once an opportunity of observing the dexterous way in which a venomous serpent was, (after having been attracted by the charmer's music), suddenly rendered perfectly harmless. His washerman had mentioned that, in a quantity of bavins which were piled up in one corner of his hut, there lay concealed a huge cobra; whose custom was to issue forth towards evening, to the no small terror of himself and family. After many vain attempts to dislodge the reptile, and destroy him, (for, notwithstanding the superstitious reverence which Hindoos entertain for some kinds of snakes, they not only do not object to seeing one killed, but will even assist in its destruction,) a snake charmer was sent for. The man came, bringing with him his own serpents in baskets. These he was made to deposit at a distance from the scene of his approaching labours, as there is so much legerdemain about this class of natives in India, that some deception might have been practised. The subject, however, will be more fully mentioned presently. Leaving then his own cobras, and all his loose clothing, (as an additional precaution against imposition,) the charmer was conducted to the

haunt of his victim. He took only his whistle, and a bamboo rod, thicker than a stout vine walking-stick, and about four feet long. Arrived in front of the bavins, he commenced piping. A considerable time elapsed, and no cobra appeared. At length its head was seen emerging from the wood; and soon the creature glided out upon the ground, making towards the musician, who gradually retreated, until he had secured a free open space for action. To prevent the serpent from coming too near, he interposed the bamboo rod; and so warded off its approach. Suddenly he seized his opportunity, and throwing aside his rod and whistle, fastened upon the reptile; and holding it at arm's length by the tail, (in which position it could not turn upon its assailant,) with admirable dexterity worked up his hand to the back of the creature's neck, which he firmly grasped. The astonished serpent's efforts to escape were useless: in despair it wound itself round the victor's arm, and displayed mingled symptoms of fear and anger. The charmer now sat down, and with a piece of stick beat out the fangs and bags from the upper jaw. (Might not this fact, allusion to which has before been made by travellers, throw light upon the passage "Break their teeth, O God, in their mouth"?) He then let the animal go, and held out his hand to it. The serpent darted forward, and with an angry bite drew blood from the flesh; but the man shewed no fear, saying that, as the poison was gone, he was safe. He received what would in this country amount to about three pence for his services in having cleared the premises of a dangerous occupant; and, contented with this sum, he walked away. A word about the captured serpent. It was offered to the man as an addition to his own collection. He attempted to put it into one of his baskets with the rest; but a scene ensued, which determined him not to accept the offer. His own snakes rose up at once; the new comer was apparently neither welcome himself, nor did he at all relish the prospect of confinement. The man said, moreover, that he had snakes enough; so the rejected reptile was eventually destroyed. The fact, here stated, proves the difference between putting a wild snake for the first time into a basket with others that are tame, and putting in one that has been habituated to it. These snake charmers are sometimes great impostors, and practise their attempts at roguery in a way, similar to that described by Mr. Johnson. A case in point occurred to the author. It was reported to him, that a cobra had been seen lurking about in the long grass surrounding his servants' huts. A snake charmer was at hand very shortly. He commenced piping; and soon a cobra appeared, which he instantly seized, and turned into the basket, asking for a reward. The supposed venomous serpent was first demanded for destruction; but the man refused, saying he had earned it by his skill and prowess. It was, however, too evident, that the reptile was his own: it was killed, and loud were the lamentations of the rogue, who confessed he had previously let loose one of his tame serpents; and now hoped he might, in consideration of its death, and consequent loss to himself, receive some kind of remuneration. It was of course refused, and the man withdrew discomfited. The serpent's mouth was subsequently examined, and no venomous teeth were found: they had been previously removed. Snake charmers travel in company; and one of them carries the serpents in baskets. When about to exhibit, the men sit down as shewn in the sketch; one pipes; the other looks on. The lids of the baskets being removed, the scene becomes an inter-

esting one. First one cobra raises its head; then another; then a third; and, after rousing themselves thoroughly, these creatures display, by their graceful movements, the effect which the music has upon them. A remarkable instance of the way in which music attracts serpents occurred to a relative of the author's in India. He was playing at the piano: presently he felt a succession of taps upon one of his feet; and, looking down, beheld a cobra quietly coiled up by the side of it, and shewing in this way his appreciation of the performance.

The spectators, around the snake charmers, are some native servants, belonging to the gentleman in whose premises the scene is taking place. To the left, dressed in white flowing drapery, stands the khidmutgar, or butler. Opposite to him is the bearer. The erect figure behind and to the right of the former, is a khulassee, or tent-pitcher, (now dressed in uniform, and attendant as an orderly at the surgeon's quarters, which office devolves upon him, besides other duties connected with the company of the regiment to which he belongs.) Next to him stands the groom, with his master's tattoo (or country-bred horse). The other man, who is pointing in apparent wonder to the scene, is a kind of under-bearer. These are but a few of many servants, which a resident in India is often compelled to keep. To those, unacquainted with the peculiar subdivision of labour in the country, so great a retinue appears extraordinary; and is regarded as one of the (so-called) Oriental luxuries, which the wealthy enjoy. But it is a matter of necessity, not of choice. The butler confines himself to his own sphere of waiting at table; the cook to cooking; the bearer to looking after his master's wardrobe, &c.; the groom to his horses and stable; the washerman or dhobie to his linen; the mehter to sweeping the apartments, &c., &c. These individuals, having all been brought up to their several occupations, cling to them with the pertinacity of a birth-right; and bring up their children to the same. The butler is always a Mahometan; the followers of the Prophet not having the same prejudices, with respect to carrying a Christian's meat to table, as the Hindoo would have. A main reason for this adaptation of men to one especial employment may be found in the exclusive system of caste, which prevails throughout India. This subject, however, will be more fully spoken of in a subsequent chapter.

CHAPTER VII.

A MOONSHEE.

The word Moonshee means an amanuensis, or secretary; though in India it is used to signify a teacher of Persian, or of the Mussulman portion of Hindustani; for this language is a compound one; having Hindi (the original language of the country) for its basis, upon which Persian, Arabic, and Turkish words were subsequently grafted by the Mahometan invaders; the whole

Drawn on Stone by J. C. Anderson.

Printed by T. E. Pearson.

A MOOTSHEDI. N° 7.

together constituting Hindustani. A Moonshee is a Mussulman, and teaches only that portion of the mixture, which was introduced by his own people. A Pundit, (see Plate xvi), who is a learned Brahmin, instructs in Hindi; so that to the student both are necessary as guides to assist him in mastering the current language of India. Both are attached to a native regiment; the Sepoys, (or native soldiers), of which are composed of Mussulmen and Hindoos. Moonshees are revered by the one, for their attainments, and position in society: Pundits, because they are Brahmins, by the others. So, in judicial matters, both are in attendance to administer oaths to the witnesses, in accordance with their respective creeds. The Mussulman swears by the Koran: the Hindoo by the Holy Water of the Ganges, which is carried into court in a brass vessel by the Pundit. Both are of great assistance to the interpreter in his correspondence with the natives, in various ways. The accompanying sketch represents a Moonshee reading with an English student, who is preparing for his examination. A servant of inferior caste, called a Coolie, is pulling the punkah, which is a wooden frame-work, covered with thin canvass or some other material. A fringe is attached; and the whole, when put in motion, tends to cool the air of the apartment. It is a custom in India to close all the doors and windows of a house before the sun rises to any great heighth. If this were not done, hot air would enter, and remain throughout the day. This practice is the opposite of that which would be adopted in England, where, in almost the hottest weather, a little fresh air from without is ensured by opening the window. An anecdote is mentioned in one of the numbers of the "Calcutta Review," illustrative of the ignorance which prevailed many years ago in India on the subject of appliances for mitigating the heat. An old gentleman had been lying dangerously ill in Calcutta; and it was remarked after his death by the attendants, that, notwithstanding every precaution had been taken to keep him cool, *by having all the doors and windows as wide open as possible,* the patient had complained throughout of excessive heat. Besides the punkah, there is also used during the hot winds a tattie. This is a kind of mat, made from one of the grasses (a species of Andropogon). The window being thrown wide open, the tattie is made to fit into the space as accurately as possible. It is constantly kept wet from without by Coolies, stationed for the purpose. The hot air, striking violently upon the tattie, passes through the interstices into the apartment, considerably cooled by the contact. To the European in India, the appliances of tatties and punkahs are undoubtedly most invaluable, and are not matters of mere comfort, but of actual health. As a proof of this, Lord Dalhousie has recently ordered the introduction of punkahs into barracks occupied by European troops. It must not be thought that the Coolie is an unhappy slave to his occupation: far from it. He labours in his own element. Caste has assigned to him the position which he occupies; and most gladly does he fulfil his allotted task, provided the wages of industry are regularly paid to him. The monotony of the employment, coupled with weather sometimes unusually warm, has a great tendency to relax the Coolie's energies; and he is therefore frequently caught napping, though some well practised hands are clever enough to sleep and pull too. A relief is constantly ready at certain intervals, there being several Coolies in an establishment.

CHAPTER VIII.

TWO WOMEN GRINDING AT A MILL.

It is the custom in India, as in many other parts of the East, to grind corn, pulse, &c., between two flat round stones, similar to what in Scotland are called querns. On the surface of the upper stone is fastened a handle. It has also two holes; one, corresponding to a pivot on the lower stone; and one, through which is introduced the material to be ground: this, finding its way between the stones, is crushed at each revolution; and gradually passes out at the sides; leaving room for an additional supply. The process is represented in the sketch. "Two women shall be grinding at the mill; the one shall be taken, and the other left." Matthew Chap. xxiv, v. xli. So much corn is ground as shall be required for the day's consumption. The females of the house have this somewhat laborious employment thrown upon them; and they commence upon it very early in the morning; sometimes, indeed, in the night.

The separation of the chaff from the corn is effected by the wind; for, after the oxen have performed their office of treading out the former, winnowing takes place upon the spot; thus: in a kind of shovel-shaped basket the mixture is raised and exposed to the air, which blows away the chaff, but leaves the heavier corn behind. "—they are like the chaff, which the wind scattereth away from the face of the earth." Psalm i., v. v. This system of sifting grain is represented in the accompanying sketch.

The scene in the distance is one common in India. Eagles and vultures, attracted by the odour of putrid flesh, are assembling over it. "For, wheresoever the carcase is, there will the eagles be gathered together." Matthew, Chap. xxiv., v. xxviii. The natives of Hindostan make no use of their animals after death from natural causes. Removing them to a spot away from their dwellings, they leave them to be devoured by winged and other scavengers, who, in the police of nature, are ever at hand to clear the earth from pollution and disease

Drawn on Stone by J.C. Smirnow.

Printed by C.H. Freeland.

TWO WOMEN GRINDING AT A MILL.
CHAFF BLOWN AWAY BY THE WIND.
EAGLES AND VULTURES DEVOURING A CARCASE.

N° 8.

Sketched from Nature by Dr. C.R. Francis.

Drawn on Stone by J. C. Anderson

Printed by Hullmandel & Walton

WOMEN DRAWING WATER FROM A WELL AT ADEN.

Sketched from Nature by Dr C. R. Francis.

N° IX

CHAPTER IX.

WOMEN DRAWING WATER FROM A WELL AT EVEN.

"To a traveller in the East, the best opportunities of making his observations on the females will occur in the evening at the wells." Day after day, at sun-set, they issue forth from their respective dwellings in the villages, carrying pitchers upon their heads, and sometimes children upon their hips; and so they cheerfully make for the general rendezvous; for, though the business of fetching water be a laborious one, yet, "the women contrive to draw an enjoyment even out of this irksome duty, as it affords one of the best opportunities they have of meeting and talking together, and of displaying their finery to each other." * Free from the fashionable bodily restraints, to which many European ladies subject themselves, the Hindoo female, in her simple robe, stands unequalled for symmetry of figure, and elegance of carriage. This system of drawing water from the wells at even-time reminds us of the meeting between Rebekah and the servant of Abraham, and of the circumstances connected with it. "It is perhaps in India we are to look for the most precise parallels to the patriarchal customs;" and, in the North Western provinces, where many of the districts are very sandy, and camels abound, the Mosaic account is most completely illustrated. "And he made his camels to kneel down without the city by the well of water at the time of the evening, even the time that women go out to draw water." Genesis, Chap. xxiv, v. xi.

The figure, † represented walking away from the well, is that of a Bheshtie or Mahometan water-carrier. Hindoos use pots, made of earth, brass, or some other material, for fetching water; but the Mussulmen employ a leathern bag for this purpose; and it is slung over the shoulder as seen in the sketch.

There are probably many who, on reading the passages of Scripture recording our Saviour's command to the palsied man, "Arise, take up thy bed, and walk," imagine that the force of the miracle consisted, not so much in the sick man's restoration to health, as in his sudden acquirement of a great and supernatural strength, which enabled him to do what, under ordinary circumstances, he never could have accomplished. The fact is that, in Eastern countries, the beds are so light, that for one person to lift them is by no means a difficult matter. In India the poorer class of natives, not being able to afford any means of conveyance, always, when it is necessary to transport their beds from place to place, poise and carry them upon their heads. Amongst the group of camp-followers, in the rear of a marching regiment, may be seen men

* Pictorial Bible. † From a sketch by J. Aresti.

trudging along laden with the chār pāe, from which they have just risen. During our Lord's ministry upon earth he especially administered consolation to the poor; and doubtless he, upon whom the miracle of recovery was wrought, belonged to this class: for we read in St. John, "The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me:"

"Among them there was one, whose eye
Had often seen the waters stirr'd;
Whose heart had often heaved the sigh,
The bitter sigh, of hope deferr'd;
Beholding while he suffer'd on
The healing virtue given, and gone.

"No power had he; no friendly aid
To him its timely succour brought;
But, while his coming he delay'd
Another won the boon he sought,
Until the Saviour's love was shown
Which heal'd him by a word alone!"—BERNARD BARTON.

On receiving back his former health and strength, he gladly obeyed his Lord's command to do that which was the constant custom of his fellows, viz., "to take up his bed, and walk." Travellers tell us, that in Syria the common bed of the country is a mat or cushion: and so, throughout the whole Eastern world, the contrivances for sleeping upon are of the most simple description. A chār pāe consists of a wooden frame, supported on four legs, each from one and a half to two feet long. To the sides of this frame is securely fastened a close interlacement of stout cord, or cane work, upon which the sleeper lies. Such is a native bed, or more strictly bedstead: but that class of the population, who use this simple contrivance, have nothing further — no feather-bed, nor mattrass: simply rolling themselves up in a blanket, or rezāee, (a kind of quilt), they settle themselves to sleep upon the chār pāe. The bedsteads of Europeans, and of the higher class of natives, are made upon the same principle as the one described: the materials are better, however, and posts are added on which to hang curtains, made of thin gauze, for the purpose of excluding the nocturnal domestic plagues of India—mosquitoes. Bishop Heber, in his interesting journal, mentions how surprised he was, when he asked for a conveyance in which to transport his sick servant from one village to another, to see four women bring forward a common country bed for the purpose. The patient being placed upon it, and the burden poised upon their heads, these Caryatides rapidly trudged away to their destination. How strikingly does this remind us of St. Mark's description. "And they came unto him, bringing one sick of the palsy, which was borne of four."

Drawn on Stone by J. C. Anderson.

Printed by Hullmandel & Walton.

CONFLUENCE OF THE GANGES AND JUMNA AT ALLAHABAD.

Sketched from Nature by Dr. C. R. Francis.

N° X.

CHAPTER X.

CONFLUENCE OF THE GANGES AND JUMNA.

THE junction of the Ganges and Jumna is seen in the accompanying sketch. Both rivers have their origin in the Himalayan mountains. After pursuing each its separate course downwards, they unite at Allahabad: and the union so formed is prolonged towards Calcutta under the name of the former river. Whilst we gaze in admiring wonder upon the noble stream before us, one of the sublimest mirrors in which God's image is reflected, let us not shut our eyes against, or look with cold indifference upon, the wretched scenes of idolatry and murder, which daily pollute its banks. "Great rivers, from their mysterious sources, their broad expanse, and their unceasing motion, tend to inspire ideas peculiarly solemn. They are accordingly very favorite objects of Hindoo worship. There is scarcely in heaven or earth a name more sacred than Ganges. Its waters are said to descend from above, and to purify from every stain the man who undergoes in them a thorough ablution." The point where its stream mingles with that of the Jumna, is considered peculiarly holy; and thousands of infatuated beings are continually pouring from all parts of India, for the purpose of bathing at the sacred spot. "Many rash devotees even yield themselves to a voluntary death amid its waves, fancying that they shall thereby secure complete felicity in the future world; others devote their offspring to a similar destiny." A Hindoo believes that, for every hair of his head shaved off before immersion at the place of union of the two rivers, he lays up for himself so much additional happiness in heaven. Barbers are always at hand to perform the operation; and they reap, as may be supposed, a very considerable harvest. Priestly Brahmins too there are, to whom each pilgrim pays a tax before taking his plunge; as he is told that, without this tribute, his ablution, in a religious point of view, will have no effect. The water of the Ganges is used in the courts of Bengal for witnesses to make oath upon. This river is often, alas! the scene of religious and other murders. Poor sick creatures, when all hope of recovery is gone, and indeed before, are hurried rapidly down to its edge; that, dying there, their happiness may be greater hereafter, than it would be, if they died in their own homes. Many an illness is undoubtedly aggravated in this way: too often the last struggles are hastened by relatives, or others, anxious to get rid of their victim; who, perhaps, is possessed of property to which, at his death, they would become entitled: they choke him with the mud of that river on which his eternal hopes are built. Compare such an end with the peaceful death-bed of a true and enlightened Christian! and then must we not feel, and desire to carry into effect, with greater earnestness than ever, the words of the inspired Psalmist, "Tell it out among the heathen that the Lord is King!"

CHAPTER XI.

A CAMEL BATTERY, ETC.

THE camel, so useful as a beast of burden, is sometimes employed for purposes of draught. One of the batteries in the Bengal regiment of artillery is drawn entirely by these animals. To those accustomed only to the parade grounds of our own troops, the scene, here represented, is striking, from its novelty. Camels, though generally docile, are sometimes very refractory. They are constantly employed to transport the baggage of officers, and of others, from station to station: if of bad temper, they will cast off the load from their backs; and this, as often as it is replaced; doing sometimes very serious injury to furniture, &c., which necessarily suffers from the repeated falls. The camel, however, is indeed an invaluable boon to man; and its structure is admirably adapted to the climate in which it lives, and for the uses to which it is applied. The chest, and joints of the limbs, provided from birth with callosities, on which to rest, whilst being loaded, or when reposing; the nostrils, formed so as to exclude the sand which is sometimes carried along in clouds; the eyes, protected from intense glare by an overhanging brow, and by long eyelashes; the walls of a portion of the stomach excavated into reservoirs, in which water may be stored up for days together; these are but some of the evidences of an Almighty Creator and Provider, and truly we may say with a late unfortunate author, "So irresistibly impressive are the works of God, so pure is their simplicity, so overpowering is their expression, that it argues an ordinary nerve to stand unshaken in their presence."

To the right of the camel battery recruits are represented in the act of being drilled. It is a rule of the H. E. I. C's. service, that no young men shall be admitted into it as sepoys, or native soldiers, who are not of a certain height; of particular castes; and above a certain age. The usual physical qualifications are of course required. The inhabitants of Bengal proper, called Bengallees, are, owing to their comparative effeminacy, not enlisted. The natives of Upper India are, generally, always ready to enter the army; knowing that it is a provision for themselves and their families, for life; and though not, perhaps, possessed of any military enthusiasm beforehand, yet, when once enrolled, and having become eaters of the Company's salt (as they call it), no one can be more devoted to their trust, than the sepoys are to their masters, whether in war or in peace. Exceptions, of course, exist; but several instances of personal courage, on the part of the sepoy, could be related. During the late fearful battle of Sobraon, when black men, as well as white, unflinchingly braved the terrific battery of the Sikhs, the European soldiers, who are rather apt to look down upon their brethren in arms, could not help being struck with their behaviour; and many were the remarks made to that effect. The subject of the constitution of the Indian army will be noticed in the succeeding chapter.

Drawn on stone by J.C. Anderson

Printed by C.H. Fearland

A CAMEL BATTERY.

Sketched from Nature by Dr C. R. Francis.

N° XI.

Drawn on stone by J.C. Anderson

Printed by C.H. Fairland

SCENE NEAR A HOSPITAL.

N°XII.

Sketched from Nature by Dr C.R. Francis

CHAPTER XII.

SCENE NEAR AN HOSPITAL.

THE figure in the foreground is that of a regimental native doctor; an assistant to the European surgeon. Formerly, it was the practise for a medical officer to take an intelligent and promising native, and educate him himself, either under his own roof, or in the hospital to which he was attached. Such an apprentice, called a dresser, received about ten shillings a month; and afterwards, when more advanced in his profession, and consequently more useful, about thirty shillings or eighteen pounds a year. Dr. Tytler, and others in Calcutta, adopted a system of instruction, by which the students were somewhat better prepared for the duties to be imposed upon them. Finally, the present medical college was established for the education of young men intended to be either attached to the civil stations throughout the country, or for assistants to regimental surgeons. They receive a monthly subsistence allowance; and have ample opportunities, in the way of dissections, attendance upon lectures, or practise at the hospital connected with the college, of making themselves proficient in those departments of the profession, to which their attention is particularly directed. There are two classes; one, for what are called sub-assistant surgeons, who, being destined for a more independent sphere of action than those of the second class, are expected to acquire a greater amount of knowledge: and they eventually receive better pay: the other, for those intended to act as assistants in regimental native hospitals. Education has been efficacious in removing a vast deal of the empiricism which infects medical practice in India; and the recent achievements of the Hindoo youths, at University College, are a sufficient proof that the native mind is a soil, which, with cultivation, is capable of yielding rich and substantial fruit

To the right of, and behind the native doctor, are seen some of the servants of the hospital, preparing for their breakfast. Hindoos are remarkably particular in washing themselves before taking food; and their repeated ablutions, and the care with which they cleanse the cooking and other utensils, necessary for a meal, might illustrate the words of our Saviour "—for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess" and really, however punctilious the natives of India may be in all matters of caste, they are, in their intercourse with each other, full of cunning and deceit. The group, here represented consists of bearers, men of one caste, who never intermingle with those of another. and this is a type of the system; which is so justly regarded as the great barrier to the success of many labours in India. Employments are handed down from father to son, and so on for successive generations. Take for example a dhobie or washerman. There may be several families of dhobies scattered over the country; their meetings with each other are marked by a cordiality that would not be shewn to members of any other caste they eat, drink and smoke together

their sons and daughters intermarry: out of the circle there is no egress: every male descendant is made a dhobie; and so the race is continued: the same with other classes; so that caste and profession are almost synonymous terms. It was the belief of the Abbé Dubois, that this peculiar subdivision of labour was the reason why India retained all her original acquaintance with the arts of peace, whilst other nations were sunk in vice and ignorance. He says, that to the higher castes a degree of honour and respectability is attached, which does not exist in the lower: these last, therefore, not having the same feelings of restraint as their brethren above them in rank, give themselves up to sensual gratifications and lusts. This, however, is a subject of opinion; and, though the Abbé regarded the system of caste as a wise and excellent form of government for the natives of Hindostan, the Christian philanthropist would surely rather see an universal bond of fellowship established amongst them, and their disposition to vice checked, not by a fancied superiority of descent, or by other equally chimerical fancies, but rather by their appreciation of the fundamental truths, taught by a sound, moral, and religious system of education.

The sketch shews the common mode of cooking amongst natives. What is called a chulha is erected. This is a support made of mud, on which rests the cooking utensil; there being sufficient space between the latter and the ground for firewood to be introduced. Wood, branches, twigs with thorns, or without, dried leaves, offal, (indeed, any thing that will burn, and will help to make a good fire quickly,) are collected: a sufficient quantity being placed under the cooking pot, it is ignited: sometimes a gust of wind extinguishes the flame. How strikingly are we reminded, by this custom, of the Psalmist's words, "Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living and in his wrath."

A native officer, called a naick, or corporal, is seen reporting to his European superior.

CHAPTER XIII.

VIEW FROM THE FORT AT BHURTPORE.

In the scene before us there is represented a building upon the flat roof of another. It is, indeed, a common custom throughout the East, for the inmates of a dwelling to occupy the roof, more than any other part of it. Generally it is selected (all houses, however, have not flat roofs) where it exists for repose at night, on account of its greater coolness. A kind of staircase leads upwards from the interior; and often this is the only mode of communication. Some years ago, a Bengal civilian, during an insurrection at Benares, retreated with his family up the staircase on to the roof of his house; the insurgents having unexpectedly invaded the premises before

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A VIEW FROM THE FORT AT BHURTPORE.

Nº 13.

Sketched from Nature by Dr C. R. Francis.

Drawn on stone by J. C. Anderson.

Printed by C. H. Fairland.

A CANTONMENT.

Nº XIV.

Sketched from Nature by Dr C. R. Francis.

he had time for defence. He was followed by the attacking party, but succeeded, with a spear or some such weapon, in preventing a firm footing from being made good higher than the staircase itself; until reinforcements arrived, when the tumult was quelled. In the present instance, the Rajah of Bhurtpore had erected a cutcherry, *i. e.*, a magistrate's office; and in which general business connected with his government was occasionally transacted.

By the side of the Hindoo, engaged in writing with chalk upon a black board, is placed an iron lamp stand. The carbonaceous matter, which rises as lamp black from the burning of the oil, is collected in an inverted cup: it is afterwards rubbed along the eyelids of children, (and of others who cannot afford antimony,) for the purpose of giving brilliancy to the eyes themselves.

CHAPTER XIV.

A CANTONMENT.

THE cantonment, here represented, is a bad specimen of what such places are in India; but the fact is, from all the houses being nearly on level ground, it is difficult to find a site sufficiently elevated to command a good general view. The bungalows, moreover, (which are the officers houses,) are sometimes widely scattered. The object, however, being merely to convey some idea of the subject, the author has been content to sketch a part of the cantonment at Nusseerabad, than which there is not perhaps one more destitute of vegetation throughout the Company's territory. It must not be inferred, from the appearance of the dwelling houses in this scene, that they are mere huts, or barns; or that all bungalows are alike. It so happened, that those, which came within reach of the author's pencil, were of a very moderate size; and inhabited chiefly by bachelors. Interiorly a bungalow, though often, from having a thatched roof, its exterior is homely, has abundant accommodations for the convenience, and even comfort of its occupant; the rooms being sometimes fitted up on a far better scale than those of many English houses. A garden is not unfrequently attached, which, with particular care, and attention, may be made ornamental and productive. The word cantonment implies in India, as elsewhere, that portion of a country in which the officers and soldiers of one or more regiments are quartered. The former occupy bungalows; the latter well built barracks, if Europeans; huts, if natives. Out-houses are attached to each bungalow two servants are seen eating out of the same dish in front of one, which, indeed, is their own dwelling. The horseman riding past is a specimen of an irregular native cavalry officer. During the late campaign, on the banks of the Sutledge, the irregular horse were found so efficacious, that

government has since increased their number. The subject of the sketch belonged to a contingent force; this term being applied to those regiments independent of the H. E. I. C's. own troops, yet supported partly by it, and partly by the Native Allied Power, in whose dominions, and for the protection of which, in a great measure, they were raised.

CHAPTER XV.

MADRAS.

THE view of this town from the sea affords but a sorry subject for the sketch book, there being nothing of undulation to break the general flatness of the shore. The surf sometimes is such, that Musoolah boats alone can ride through it. No iron bolts are used for binding the planks, but they are sewn together by means of a kind of cord made from the fibres of the cocoa-nut husk. These boats are manned by twelve or more oars-men, who always advance to meet any newly arrived vessel; either to sell fruits, or for some other mercantile purpose.

The small raft like looking thing to the left is a catamaran, which consists of bars of wood bound together: it is propelled by two men with paddles, who live as much in the sea as out of it, the waves sometimes breaking completely over their raft, and washing them frequently off it. This they do not mind, however. These catamaran men go out a great distance from land; fishing is one of their means of livelihood. Generally they wear a singular looking straw hat made in the form of a cone in which letters are brought from, or taken to the shore: the body is nearly naked, and their appearance from a ship, as seen rapidly paddling along, is very grotesque and imp-like. The following anecdote is illustrative of this fact. * One of the first English vessels that visited the Indian seas fell in, when off the Coromandel coast, with a catamaran: there were two natives in it, whose bodies of course seemed to be rising out of the water, and they were paddling in their usual manner, *i. e.*, with quick strokes alternately to the right and left. The crew of the ship, as may well be imagined, were greatly surprised and alarmed at this strange and unheard of phenomenon; and the report of it, entered in their log-book, ran as follows:—"Good ship. The trades increase. August 15th, 1615. Lat.—Long.—At 2 P. M. beheld distinctly two black devils in the water playing at single stick!!! They were within twenty fathom of the ship, and the whole crew saw, and can vouch for the truth of this statement: these infernal imps remained visible for at least an hour, and were then lost in the distance."

* Indian Reminiscences.

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MADRAS.

Nº XV.

Sketched from Nature by Dr C.R. Francis.

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1. A NATIVE MAGISTRATE. 2. A PUNDIT. 3. A MAHMED SPY. 4. A CLOTH MERCHANT. 5. A PARSEE MERCHANT.

Sketched from Nature by Dr C. B. Francis

N° XVI

CHAPTER XVI.

A GROUP OF CHARACTERS.

To the left stands a Thanadār. He is a subordinate magistrate, attached to a district under the government of an European civil officer.

Next to him is a Pundit, whose characteristics were mentioned in connexion with those of the Moonshee.

Next to the Pundit is a poor wretch who, when the author saw him, used to stump about from village to village, as a beggar for his daily bread. The facts of the case were, that in the time of the Mahratta quarrels, during the Marquis of Wellesley's administration, this man was sent by one chief into the territories of another, as a spy. He was detected, and, in accordance with an Eastern mode of punishment, it was ordered that his right hand and left foot should be cut off. This being done, the bleeding was staunched by a hot iron. Here we are reminded of the passage. Judges, Chap. 1., v. vi. "But Adoni-bezek fled: and they pursued after him, and caught him, and cut off his thumbs and his great toes. vii. And Adoni-bezek said, Three score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me."

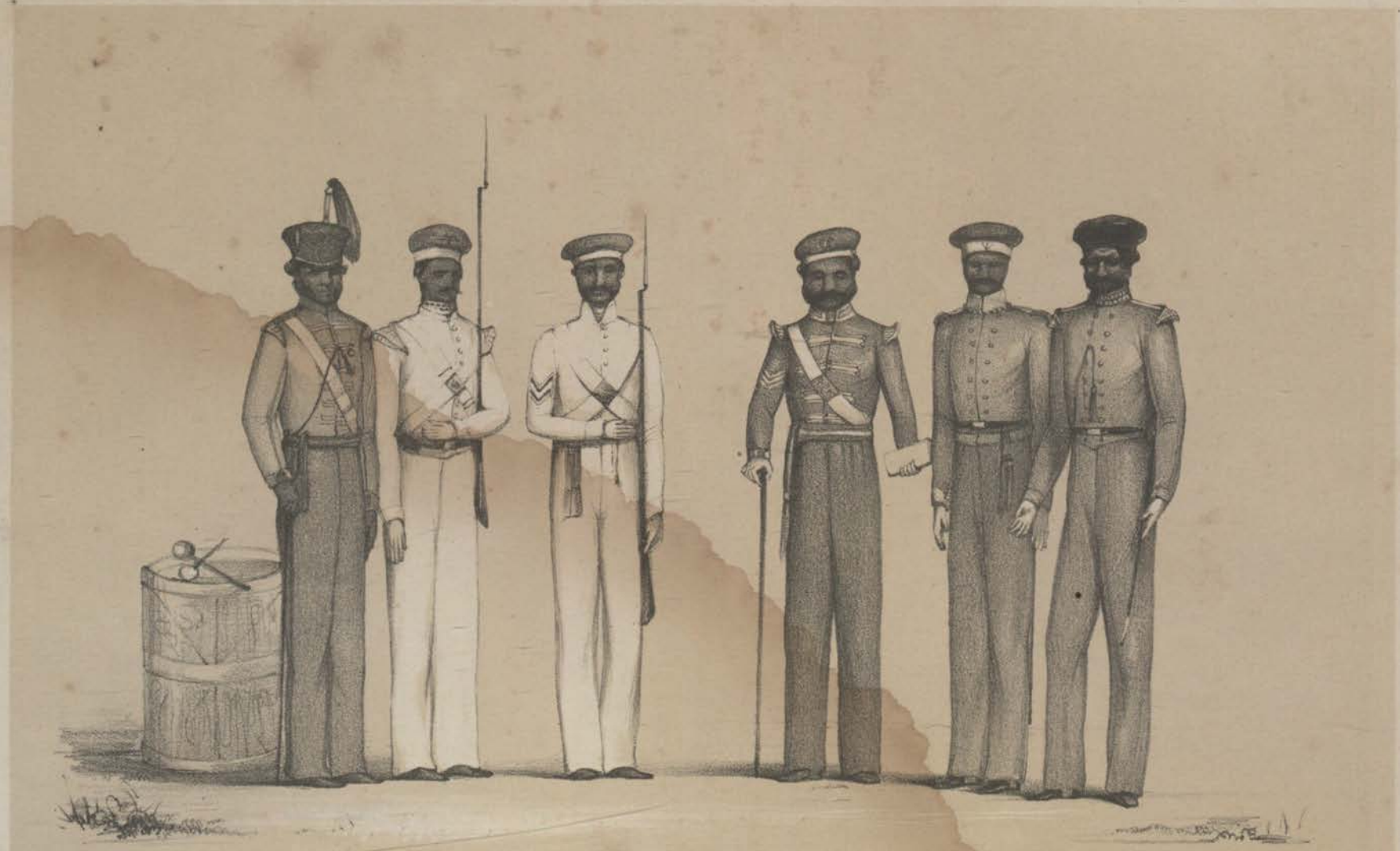
To the right of the spy kneels, in the act of offering his goods for sale, a Hindoo mercer, or cloth merchant. He travels about from house to house, and belongs to a class familiarly known by the name of *Kupra Walās.* In this way, a supply of various kinds of clothing (many of them originally of English manufacture), &c., is purchased, at stations where there is no access to any shop, for, indeed, none exist: and the materials, so procured, often prove serviceable.

A Parsee merchant stands on the extreme right; he is a fair representative of his class. Bombay abounds with such men, who travel into the interior of India, taking with them cloth, and other merchandize, for sale. They go northwards also, and take back to Bombay the products of Delhi, Cashmere, &c. At some stations, in different parts of the H. E. I. C's. territories, enterprising Parsee merchants have established emporiums, which are quite models of the "multum in parvo" system. Parsees hold no fellowship with the Mussulmen and Hindoos among whom they dwell. Of Persian origin, their religion is the ancient one of Zoroaster.

CHAPTER XVII.

A GROUP OF NATIVE SOLDIERS.

NEXT to the Drum Major is represented a Sepoy, or common soldier. Recruits, after undergoing a preliminary drilling, are enrolled into the Company's service as sepoys: they bind themselves to serve for three years at least; after which period they may, if they like, retire, but not, of course, upon any pension. It is unusual, however, for them to do so: a position in the army is considered too great a boon to be rejected. In due course of time the sepoy becomes a petty officer, a naick, or corporal; (one is represented reporting in the "Scene near an Hospital"); then a havildār, or serjeant; then a havildār major, or the chief of the serjeants; then a jemadār; and finally a sūbahdār. Both these last are called commissioned officers, but hold rank inferior to an ensign. A sūbahdār major is at the head of the sūbahdārs. At the expiration of a certain period the native soldier, or officer, if no longer fit for active service, may retire upon a pension. So in case of being wounded in action, or whilst on duty, he receives a pension; if he does not survive, his family receives it. Sepoys do not generally take their wives and children with them to the regiment in which they serve: they are left at home, and it is only occasionally that the husband and the father visits his domestic circle. During the hot season, when no parade work is going on, a certain number of soldiers and officers out of each company are permitted to take a furlough; so that, in this way, the same individuals get leave about once in every few years. A sepoy on duty, looking so prim and so stiff in his uniform, is a very different being to what he becomes when divested of this confinement, and restraint. Clad, then, in a simple light jacket, (the remainder of his body being nearly naked), he may be seen enjoying athletic exercises with his fellows; such as wrestling, whirling in the air the mōgdur, (a long rounded wooden instrument, used something like a dumb bell), &c., &c. It often happens that sepoys, presuming upon their position as servants of the Company, commit acts of outrage upon innocent villagers, such as not giving a fair price for provisions, and castigating them on slight provocation, relying for protection from discovery upon the fright which often prevents the injured parties from alleging complaints. When, however, they are detected, severe punishment is, of course, inflicted. But, as a rule, the men, who compose the native army, are a well behaved and efficient body in the hands of government, for the well-being of society, and the preservation of peace in our Indian Empire. With respect to their payment, it rises, according with the grade, from four pounds four shillings to about two hundred pounds a year; and out of this annual allowance, which is, indeed, paid monthly, a considerable portion is frequently laid by for household purposes, or for the winter of old age.



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1. DRUM MAJOR. 2. SEPOY. 3. HAVILDAR. 4. HAVILDAR MAJOR. 5. JEMADAR. 6. SUBAHDĀR MAJOR.

Sketched from Nature by Dr C. R. Francis. N° XVII.

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Drawn on Stone by J C Anderson

A. THUG. A NATIVE LADY. A NATIVE OF DISTINCTION. RUNJEET SINGH. EMPEROR OF DELHI.

From Sketches by a Hindoo Artist and Dr C R Francis

N° XVIII.

CHAPTER XVIII.

FIVE PORTRAITS.

FIRST in order comes "a Thug," one of a class who, blindly imagining that the God of destruction's wife, Bhowānee, smiles upon their conduct, do with the most consummate treachery and cunning, so impose upon travellers that, under the mask of friendship, they may the more readily execute their horrid purpose of first murdering, and then robbing them. To look at a Thug, generally speaking, no one would suppose that he could ever, having so meek and placid looking a face, be guilty of such atrocities. (There are exceptions, however, of which the one represented is an instance.) Thugs travel in bands: when about to pursue any route, in hopes of gaining a particular booty, they look out anxiously for omens, in which great confidence is placed. They are so superstitious that, if, at the outset of their journey, a crow were to be heard crowing from the back of a buffalo, or of a pig, they would immediately return; considering that the God's wife, before mentioned, was angry, and thought proper to signify her displeasure in this way. If, however, the crow happened to be perched upon the back of a cow, the omen would be considered singularly propitious. The plan of action, which Thugs adopt, is this: In the first place, the different members of a gang have separate employments assigned to them; thus, some always engage the unhappy victims in conversation; upon others devolves the doing of the cruel deed itself; upon others the burial of the bodies after death, and so on. When a rich merchant is known to be travelling a certain road, alone, or in company with others, the Thugs come up with him, either in their full force at once, or a part only at a time. It must be mentioned that these murderers assume all kinds of characters, and a favorite one is that of merchants. Thus the false merchants deceive the true. As it is a common thing in India for foot passengers to journey on in company, when they fall in with each other, no suspicion is raised when the Thugs, in disguise, join themselves to any group. On the whole party travels, passing the time in apparently very friendly conversation, until at length the Thugs propose a halt; a quiet spot being selected, with a view to their operations being carried on with greater secrecy. Perhaps, beneath the canopy of a Banian-tree, Thugs and merchants sit promiscuously (as it were) together: but there is no accident in the arrangement of the *gang* at least, all the members of which take care to occupy favorable positions, and now, as the time approaches for action, are keenly alive to what passes. Smoking commences, and the pipe of supposed cordiality passes round. Music too is purposely introduced to add to the mockery of the scene. When the doomed merchants are fairly overpowered by the sensual influences which are used to entangle them, the looked for signal is given; in an instant the fatal handkerchief is rapidly passed round the victim's necks by men who,

stationed behind them, have been silently "biding their time:" no cry is uttered: the blackening face, the eyes starting from their sockets, the convulsive plunges of agony and despair, too surely tell that the executioner's duty has been well performed. The bodies are then made over to others who, having already prepared graves, hastily carry them away for interment. In the district of Etawah, sixty-nine bodies were taken out of certain wells in the space of two years: these places being also sometimes made use of as receptacles for the murdered victims. Happily, owing to the vigilance of government, Thuggee, as it is called, has much decreased. The above is but a sketch of the subject; but, for those who would wish to know more, very minute details may be seen in a work on "Thuggee," by Lieutenant Colonel Sleeman; and much information, given in a less dry form, and mixed with interesting anecdotes, may be gained from Captain Taylor's publication.

The two characters, adjoining the Thug, are given as specimens of natives in the rank of life, to which they belong. Females, in the highest grades of society, are not generally so dark as the one represented; and have altogether an air *plus distingué*. Whether Runjeet Singh's likeness be accurate, or not, the author cannot say, as the sketch was not made by himself: but, as a whole, it may perhaps be taken as giving a tolerably faithful idea of the man, in point of general character, dress, &c.

The Emperor of Delhi has but an empty title. Though seated upon a throne, he is essentially a servant to the Company, who allow him an annual income.

CHAPTER XIX.

FIVE PORTRAITS.

THE Rajah, whose likeness is here given, is a Rajpoot; governor of one of the districts in the West of India. Rajahs may be regarded as petty kings, having all legal authority and power vested in them.

Landholders in Rajpootana, (of which class of men these are faithful representations,) are called Thākoors, and are in most respects similar to what feudal barons were. They are often very troublesome subjects, levying war, not only against each other, but against their sovereigns.

The native artist, who is seen between one of the landholders and Akbār Khān, is a Hindoo, and a man of very considerable taste for miniature painting. Some of his likenesses, which were shewn to the author, were exceedingly faithful. Like the whole race of artists in India, he is

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A RAJAH. TWO LAND HOLDERS. A NATIVE ARTIST. AKBAR KHAN.

From Sketches by a Hindoo Artist and Dr. C. R. Francis

Nº XIX.

Drawn on Stone by J. C. Anderson

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LORD HARDINGE'S RESIDENCE AT SIMLAH.

Sketched from Nature by Dr C.R. Francis

Nº XX

deficient in a knowledge of all those refinements of the art, which are to be acquired by the taste being rightly directed, and by the diligent study of first-rate works; by education in fact. When the value of an acquaintance with the intellectual treasures of England is universally diffused throughout India, it is to be hoped that native artists will find means of becoming more generally enlightened upon those branches of their profession, in which at present they are so deficient.

Akbār Khān is a name too well known to require mention here.

CHAPTER XX.

LORD HARDINGE'S RESIDENCE AT SIMLAH.

SIMLAH is in the Himalāyah mountains, and is one of the sanataria for sick officers, and others, attached to the Bengal Presidency. It is said to be about 8,000 feet above the level of the sea: its climate is exceedingly good; superior in many respects to that of England. The Governor General is provided with a residence at Simlah, and, during the hot weather in the plains, he has the privilege of living there. This sanatarium has, in course of time, become very fashionable. The houses, dotted about like eagles' nests, overlooking valleys full of luxuriant foliage, present a most romantic appearance. The circuitous roads wind round at the feet of precipices, and at the edges of others, protected sometimes only by a wooden railing. It is extraordinary that races should ever be attempted at Simlah: yet they are held from year to year; and rarely does a meeting pass over without some serious accident, such as a rider rolling down a precipice, either with or without his horse, into the valley below. A Jāe pān is used, in the place of a carriage, in the hills, by persons who do not ride on horseback, or walk. It is a kind of sedan-chair, carried, with the aid of two poles attached to it, by four men (whose especial employment it is), two in front and two behind.

CHAPTER XXI.

INSECTS, ETC.

The Locust (Grillus Migratorious, or Pneumora) is one of the most formidable enemies to vegetation in India, that can possibly be conceived. "The voracity, with which they eat up everything that is green and tender, has rendered a visit from a swarm of these creatures one of the most terrible judgments that can befall an Eastern nation." * They literally darken the air in their flight to that degree, that, on first seeing them, one is apt to fancy that a smart shower of rain is approaching, or that the dust is being whirled about in dense clouds. Mr. Forbes gives a most vivid description of the effects produced by a flight of locusts. The natives of India are sadly frightened when these creatures make their appearance. They know that, if they settle upon the produce of their gardens, (as they often do,) they will very soon leave terrific indications of their visit. Therefore, every kind of pot and pan is put in requisition; by constant tinkling and banging they endeavour to deter the enemy from alighting. Terrible, indeed, must have been the plague, with which it pleased God to punish Pharaoh, when he caused his lands to be covered with locusts brought up by the east wind. "Before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land; and all the fruit of the trees which the hail had left; and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." Exodus, Chap. x. v. xiv, xv. Locusts have remarkably strong mandibles, and "when put into a box with beetles, they will fall to work and bite off the horny limbs of their luckless companions, with as much address as if they had been shorn off with a pair of scissors."† Locusts are sometimes eaten in the East. In India there are natives, who will make a curry of them; and "in Persia and Arabia they are fried, until their wings and legs fall off, and in that state are sold in the markets, and eaten with rice and dates, sometimes flavoured with salt and spices": † "knowing this fact, and that wild honey is found in the clefts of the rocks in Judæa, as abundantly as in the caves of Hindostan," † we need not be surprised at the nature of the food, which was the daily fare of John the Baptist.

The scorpion is justly dreaded in India, as being often the colour of the carpet on which he crawls, he travels about undetected, and thus may be trodden upon by the naked foot of an

* Pictorial Bible. † Forbes's Oriental Memoirs.

1. A Locust. 2. A Scorpion. 3. A blue Locust. 4. Head & Forceps of a Centipede. 5. A Centipede. 6. A Serpent's Head. 7. The Indian or Bandana Silk-moth. 8. A Portuguese Man of War

unwary servant, who is, of course, in retaliation instantly stung with great violence. But the venom of this creature does not produce death, though the wound is often a very painful and troublesome one: yet very recently an European officer in India, after being stung by a scorpion, died from the effects. It was supposed that the animal being a female, and with young at the time, was the cause of this fatal end. It is, however, probable, that the officer's constitution might have been in a state in which the poison would act with greater vigour, than under ordinary circumstances.* The sting of the scorpion is in the tail, which is generally curved over the back, when the animal is in motion. These creatures are very careful of their young, and in this respect resemble spiders.

The blue locust is not of that destructive kind which has been previously described. It is remarkable from the beautiful mixture of colours, yellow, blue, and red, with which its body is decorated.

The centipede is, like the scorpion, a formidable domestic plague in India. It often conceals itself in the sleeve of a coat, in the leg of a pair of trowsers, in a boot, or some other such disagreeable hiding place. With the hind claws it seizes the flesh of its victim, and, holding on in this way, it inflicts a bite, the poison flowing through a channel in another pair of strong claws, situated near the mouth. The venom of the centipede, however, rarely produces wounds which are fatal.

In contemplating the dreadful apparatus, with which God has provided serpents for purposes of attack and of defence, we cannot but admire the beautiful connexion and arrangement of its parts. As was mentioned in Chapter VI. there is a poison gland situated by the upper jaw on both sides; a duct leading from this gland conveys the poison into the hollow fang, which is seen curving backwards in the creature's mouth. During repose these fangs are concealed in a fold of the gum, but, at the will of the serpent, they can be erected in a moment. When a bite is inflicted, a powerful muscle presses upon the gland, and its contents immediately flow out, as before explained. Professed snake-catchers, when they are unfortunately bitten, tie first a ligature *above* the wounded part, and apply *to* it a hot iron instrument, so as to sear the flesh: sometimes, also, they suck the wound. Internally they take a kind of spirit, mixed with something soothing. Amongst the hill tribes, about Bhauglipore, great faith is reposed in a small white porous stone, which is found in the neighbourhood. So careful are they of this treasure, that no ordinary sum of money can purchase it. Once in every week it is placed in a pan of milk, the superstitious natives believing that, for its merits, the stone deserves this periodical nourishment. It is used instead of the hot iron, and, when its pores have become impregnated with the fluid from the wound, it drops off. Many cases were related to the author by an intelligent Indigo planter at Bhauglipore, in favour of the efficacy of this simple plan of treatment: and no doubt it answers in effect to the ligature and cupping glass used by the hand of science. That

* Since the above was written, the author has heard that the opinion of medical men, in attendance upon this curious case, was opposed to death having been produced in consequence of constitutional peculiarity: the officer is said to have been in perfect health.

natives do not consider their remedies infallible, however, is proved by their never attempting to catch the Cobra de Monillos, small poisonous serpents so active in their movements that to evade a bite, whilst trying to seize them, would be next to impossible.

The silk moth, here sketched, is of a beautiful golden-yellow colour. It is from the larva, or caterpillar of this moth, that the Indian silk, so much prized for handkerchiefs, &c., is obtained.

The Portuguese Man of War, or Physalus utriculus, is a remarkable and beautiful instance of creative power. This creature, an inhabitant of the ocean in tropical latitudes, is provided with an air bag, which it fills with air, or closes, at pleasure. The bag, when full, floats above the water, and, propelled by light breezes, assists in wafting the little Man of War along its surface. Sometimes a membrane, formed like a sail, is attached to it. From the body of the creature there proceeds downwards a bundle of long tentacular appendages, which are remarkable for their power of stinging: and it is, perhaps, owing to this, that the Physalus is enabled to overcome its prey.

CHAPTER XXII.

JAMES TOWN, ST. HELENA.

This island, so well known as having been the place of exile assigned to Napoleon Buonaparte, and, also, as affording a supply of water to homeward bound East Indiamen and other vessels, requires no lengthened description from the author. James Town has, of late years, increased much in size, and its appearance, too, has been considerably improved. The island has its governor, with his staff; and is garrisoned by a body of European soldiery. Springs of fresh water abound; leaden pipes, (which are now better attended to than they were formerly), communicate between them and the town. A small cutter rigged vessel, called the Phœbe, is always kept in readiness to attend upon ships, which, having run short of water, put in at St. Helena for a fresh supply.

Drawn on Stone by J. C. Anderson

Printed by Hullmandel & Walton

JAMES TOWN, ST HELENA.

Sketched from Nature by Dr. C. R. Francis

Nº XXI

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